3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

The only idol which the Indians have, and which may properly be called an idol, is their *Wsinkhoalican*, that is image. It is an image cut in wood, representing a human head, in miniature, which they always carry about them either on a string around their neck or in a bag. They often bring offerings to it. In their houses of sacrifice they have a head of this idol as large as life put upon a pole in the middle of the room.

Their ornaments are partly round shields and half moons of silver, partly the same forms made in wampum. These are usually worn upon the breast for adornment. They also have great belts of wampum made of the violet, not the white, wampum. Men as well as women wear silver crosses upon the breast and in the ears which custom comes from the French. The *Wsinkhoalican* they like also to hang about their children to preserve them from illness and insure them success.

They are very fond of white children. Hence Indian women run after white men and, when they have white children, make much of them, although they do not like the white people. Twins are regarded as particularly fortunate, being looked upon as favored people who have a great spirit.

Their language resembles various other languages, some more, some less. When one remembers how near or how far they have lived from one another it will appear that the differences in the languages have come about through the separation of the peoples and the little contact they have had with one another.

The Unami and the Wunalachtico both lived along the sea in Pennsylvania and in Jersey, a short distance from one another. Their languages differ very little. That of the Monsys[306] who lived on the other side of the Blue Mountains in Minnissink is very different from these, so that had they not dwelt nearer together and been in constant contact in recent times they would hardly understand each other. Yet the speech of each of these peoples is but a dialect of one and the same language. The language of the Mahikanders[307] bears much resemblance to that of the Monsys, the former having lived in New York and the Woapeno not far from them in New England. The language of the Nantikoks, formerly residing on the seacoast in Maryland, very much resembles the Delaware, differing only in pronunciation

PRAYER TO AVERT THUNDER

The appearance of a menacing storm cloud approaching causes the resort to prayer and the performance of a simple rite to avert danger from wind and lightning. The individual takes an ax, marks it with a cross on the blade by means of mud or paint, or anything at hand that shows up, and sticks the handle in the ground or stands it upright so that the blade will then, he believes, split the body of the storm cloud and cause it to divide and pass by on each side harmlessly.[1] When the act is performed he prays and if there is time smokes a pipe of tobacco as a "sacrifice."

Thunder Prayer

Wani'ci	moxo^{u}'msa^{a}	pe't'hak'o'we	ɔk	ke^{e}'pi·
I thank you	Grandfather	Thunder	and	you also
mani'tû	kek'ca'xən·ɑ^{u}'ke^{e}s	kəwi·'nowa'mał		təli·'
Spirit	Wind.	I beg of you		that
pal·i·'i·	pəmɑ'ska^{a}ne^{e}'yɔ	təma'ke^{e}ləmi·'ne^{e}n		k'tami·'-
somewhere else	you walk (go by, pass).	have pity on us		your
mqsəm	ka't·ci·	ap'hi'k·ai·'heŋg		kəne'i·hinɑ
children.	Do not	run over us (to go over one's land).		You see us
kət·əmak'si·'hinɑ	moxo^{u}'msa^{a}	naxpaŋgo^{u}'mələn		wa'ni·
we are pitiful	Grandfather.	we sacrifice		him
nəmoxo^{u}'msəna	k'ca^{a}'ta'	ɔk	kəne^{e}'mən	yu'ni· pe^{e}
our grandfather	tobacco.	And	you see	this being
ki·ci·'xiŋ	təm·hi·'k·an	na'ni	li·'m'kət'	təli·' paxsi·-
prepared	ax	the	custom	because it will split
taho'k·wun	ma't·a	paxke^{e}'yane		ce^{e}la'han·en
you in two	if not	you turn your course, go some other way		that is
təli·'xto^{u}n	ki·ce^{e}ləmu'k·ɔŋg	wu'ndji		wata^{a}'k'^{w}
how it was ordained by	Creator	whence		it is known

[1] I hardly need refer to the wide diffusion of this custom in eastern North America. Without having made a definite search for it I may refer to having heard it mentioned from the Naskapi (Mistassini) of the Labrador peninsula, through the Iroquois (also F. W. Waugh) and Mohegan, southward to the Catawba. It is known also among the negro freedmen of the Cherokee Nation.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

ta'machang	awe''n	o'nda	we·'i·tci·na'k'"si·t'	tali·'	726 539
sometimes	a person	when	he looked the part	that	
kaci·lo'si·n	ok	ni·hi·l·a't·angg		elki·'kwi·	
he was powerful	and	could win [the game]		how in any way	
ni·'hiwe"t'	lowe''nhang	api·'laxta[a].			
as he wished	is called, said	used supernatural power.			

Free Translation.

Now, I am relating what was done long ago when scouting, as it was called. The leading warriors called a council. They talked about what is called exploring, or scouting. And the great men talked to the young men about the thing they possessed in their dream vision. The young warriors are trained and hence are acquainted with all this for the wilderness. The leader and the conjurors carry with them warrior's medicine. Before they start off they have a war dance, according to custom. Sometimes the young warriors scratch themselves,[4] each one on his body, in order to convince them that they have ability. Very many were the different rites the Delawares had, when they prepared for scouting or in the war dance, and also long ago when they played football. Very frequently a person would scratch himself to bleed his body. Sometimes when a person showed proof that he was powerful and could win out in any way he wished, it was said he used spiritual power.[5]

CEREMONIAL TRAINING AND PERSONAL CONDUCT

In a category somewhat by itself may be placed some rites which seem to bear upon the ceremonial appearance of the individual as he presents himself for a day's program in life. 302 788

It was customary for the Delawares to apply fresh red paint to the face each day, coloring the cheeks and forehead. A line of red paint was also marked in the part of the hair from the forehead up. The coloring matter was ordinarily

analogy, T. W. Alford, "Civilization," University of Oklahoma Press, 1936, pp. 21–2.

[4] This weakened rite seems to be the only manifestation in Delaware ethnology of the ceremonial scarification that assumed such intensive force to the southward.

[5] The young men were advised by their elders not to use supernatural power unless there were serious need for it. This seems to be a common Algonkian opinion.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

302 mixed with tallow. The reason given for this action was to
788 impress the Great Spirit with the fact that his people were up and about and observant of cleanliness and good appearance as they went about their tasks,—in short, that they were consciously alive and mindful of their obligations toward the rules of life taught by him.

788 Children were awakened about sunrise and instructed to
869 wash their faces at once so that the Great Spirit would see that they were not lazy but ready and prepared for the day's duties. Young people were, moreover, advised to lift their feet nicely when they walked, and to find constantly something to do to engage their time in occupations that would be helpful to their parents and others. These monitions were also backed by the instructions that the Great Spirit would find them meritorious in conduct and reward them with a long and happy life. The present members of the nation who were brought up in such practices lament deeply the indifference of members of the present generation in such matters, attributing the decline of their people to failure in observing the teachings which made their ancestors powerful and respected.

788 A rite recorded of the Delawares of former times was the
515 washing of youths each morning in clear running water, preferably that of streams, both in winter and summer, suggestive of a "river-cult." We hear of this habit frequently in the narratives of Delaware history when the tribe resided in the East. It seems to have been insisted upon generally for youths,[6] even enforced upon white boys who had been taken captive and adopted in the Nation, as we see in the following narrative.

727 To have spoken of personal purification by immersion in
783 the water of streams leads to a more formal method of washing away defilement by the same means. Referring to John McCullough, who in 1776 wrote of his experiences while living as a captive with the then hostile Delawares, we are told of his enforced "conversion" to paganism at the hands

[6] An interesting resume of Delaware practices in the training of youths and warriors is given in the account of a Delaware author who describes the daily plunge into the river by boys undergoing the course of training in pairs. Cf. R. C. Adams, "Legends of the Delaware Indians," Washington, D. C., 1905, p. 26.

13:Wallace E-4 (no date)1950
NM7 Delaware NM7

[P.33, B]

Some Psychological Characteristics of the Delaware Indians during the 17th and 18th Centuries

ANTHONY F. C. WALLACE

Introduction

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The Relation of Parents to Children

Data on the relationship of the mother to the infant and child are meager, but they suggest that the mother was, in addition to her role as provider and protector, the agent of considerable frustration. This frustration, however, was not so recurrently severe as it was continuous. Instead of presenting the infant with any sudden major crisis, the mother was consistently indifferent to a number of particular lesser demands.

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Parents may have had some unconscious hostility to the new-born child: certain compulsive rituals had to be performed to prevent "wandering ghosts" from stealing away the soul of the infant.[1] The baby was, from birth until it was able to walk, bound to a cradle-board, from which it was normally released only for sanitary administrations. The mother nursed the child by picking it up with the board.[2] It was often left alone, on the board, swinging upright from a tree limb, while the mother worked in the corn-field or did other outdoor tasks. Many children are reported to have died while propped up in the board against a bench or wall in the houses. "The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severly burned," observed

1. Harrington, 1938, p. 129.
2. Lindestrom, 1656, p. 201.
3. Zeisberger, 1778, pp. 85-86.
4. Lindestrom, 1656, p. 202.